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For Zion's Herald and Wesleyan Journal.

HISTORIC VERACITY.—GIBBON.

SELECTED FROM A LIVING WRITER.

Veracity is the first qualification of a good historian. Historic genius is never worse directed than when it departs from the well worn channels of historic truth, and sports among falsehood and fable. This fault, so frequent in all the older historians, is here, eclipsed, if not expiated, by their beautiful simplicity of style, and unaffected elegance of narration. It may by some be deemed vain in subsequent historians—may, admissible in all. But, when we consult their works as *historia*, we would not consult fables; when we depend on them as links in the great historic chain, we would not depend upon a rope of sand.

There is no being whom we so thoroughly detest as the living liar—none whose pernicious influence we so dread to encounter as the vile slanderer, walking among us. But death soon relieves us. The liar, the slanderer, and their pestiferous influence, die; not so the false historian. His lie is as durable as his history. Whoever reads the history which he has written, reads an embodied lie; and he who communes in spirit with such an author, communes with a living, circulating liar.

"Never," said the amiable Cooper, "would I be known till the day of judgment, what that man has done who has written a book,"—and never, we may add, will the sum total of historic verities be told till the day of final adjudication. The accounts of most men are settled at their death, or sealed up to that day; but the account of the false historian runs on, darkening and accumulating, co-existing and co-extending with the influence of historic perversions and falsehoods.

Nothing can extenuate a historic lie—nothing shield the man who penned it. Whatever he the motive which actuated him, whether personal detraction or party favor—individual aggrandizement or national emolument—the historian who breathes on his pages a lying spirit,

Of mischievous historic genius I shall submit but one example; but that a noble one, the noblest of the historic kind, the author of "The Decline and Fall of the Roman Empire," that stupendous history which was planned by its author in 1761, and finished in 1787, in the stillness of the night, at a summer house in his garden at Lausanne, when the great historian, resting from twenty years' historic labors, surveyed his stupendous work, and said, "The fall and merits are exclusively my own."

"The merits" of the Decline and Fall, who can estimate them?—the "faults" of the great historian who can defend?—For a posterity cannot express sufficient gratitude—at the other it can scarcely suffer his indignation. The faults and merits of Gibbon are alike gigantic, and destined to exert an influence commensurate with the genius of their author.

While perusing the Decline and Fall of the Roman Empire, we are filled with mingled feelings of awe and admiration. Whether we survey the sublime compass of its plan, spanning a period of sixteen centuries, or the brilliancy and fidelity of its execution, we are struck with amazement. Six feelings come over us, as when we stand and behold the ruined magnificence of former ages.

"We gaze, and turn away, and know not where, Dashed and drunk with beauty, till the heart Boils with its feelings; there, for ever there, To the eye fast from vision he springs, A specter, unheeded, and untraced."

Of the Decline and Fall meets a desire which all other histories fail to satisfy. From the reign of the Antonines to the subversion of the Western Roman Empire, yawns a bridgeless gulf in history—a *desert of time*. It was reserved for Gibbon to bring historic order and beauty from this chaotic chaos, which these ages submitted to his *genius*, and to throw across this bridgeless gulf a *diaphanous suspension bridge of connective history*. The genius achieved his high destiny. He bridged the yawning darkness, and the darkness of the gulf—no longer entered with the torch-light of philosophy and illumined the chaotic caverns—was the Decline and Fall, and peered, *unaided*, into the remotest of the historic host. Since its publication to the world it has been received as an authority by thousands; and wondering students, who never saw so many books as Gibbon, as authorities, have for ever forgone the useless labor of referring to authorities which lie in the dust of time. *This is the monument of his fame and glory.*

While the intellect of the great historian had been cultivated with sedulous care, the culture of his moral feelings had been well-nigh neglected. From his autobiography we gather, that Gibbon was proposed to his consideration as a mere sentiment of the head, and not as a warm, realizing principle of the heart. Christian faith, as were the intellectual faculties, was a mere *conventional assent* to a system, was indignantly rejected, when, led it been presented as that reforming power, which, energetic through love, purifies the heart, we cannot but believe it would have been met with a cordial reception, yet, at least, with a candid consideration. His early years were marked by an arrogance too lofty and assuming for the mission for pride of personal character, a *disdainful superiority*. This dark passion, unopposed in his earlier development, grew with his genius, and strengthened with his strength, till, in the development of his manhood, its possessor threw aside the restraints of Christianity, and rose in disdainful arrogance above the Religion of the Redeemer.

From the commanding height to which his history had raised him, Gibbon resolved to lead a mortal wound upon the Christian cause. He was a genius so misdirected—*may, prostituted*, to the cause of infidelity. Not only in the fifteenth and sixteenth centuries, but in all preliminary preparations and suppressions—preliminary preparations and suppressions, I say, for it cannot escape the notice of the reader of the Decline and Fall, that the attack upon Christianity in the fifteenth and sixteenth centuries, was the work of a *man*, not of a *people*. Concomitant his subject at an age when the glories of Christianity were fading away in the distance, and his holy teachings and miraculous prophecies were being assailed by spurious counterfeits, the historian most dexterously drops the curtain of his preceding history, casts out of account the influences and miraculous attestations of the first century of the Christian age, as though the religion of the Antiquities. With the most sedulous and every fact which reflects glory upon the Christian cause is distorted or suppressed, while the name of the Christian faith, or sullies the self, can ever enter into it."—Dr. A. Clarke on John iii. 3.

"The man of not only *not* ended, but he is *new* made; he is a *new creature*; a *new creation*; a *little world* in himself; formerly, he was *chaotic disorder*; now, there is a *new creation*, which God himself owns as his workmanship; and which he can look on and pronounce *very good*."—Dr. A. Clarke on 2 Cor. v. 17.

The above extracts are brief, but sufficiently long to give some idea of the faith of Methodists on this point. May they, and the texts from which they were derived, make the reader wise unto salvation. E. A. H.

Cherryfield, Me., Aug. 12, 1845.

For Zion's Herald and Wesleyan Journal.

DEATH OF FRIENDS.

"Not lost, but gone before."

Gone to thy final rest,  
Gone to the better land;  
Gone with the early bird,  
To leave a broken band.

Gone from companion's dear,  
From childhood's tender love;  
A wife, a mother here,  
A seraph now above.

Gone to the silent tomb,  
Within its cold embrace—  
Its dark and cheerless gloom,  
The body's resting place.

Gone with the heart's best love,  
Affection's purest wealth,  
Flows like the gentle dove,  
But through the gates of death.

Not lost! no, gone before,  
Misled for a moment's space,  
Raised to a brighter shore,  
The soul's abiding place.

Lost? Is the sparkling gem,  
Upon the victor's brow,  
Lost in the diadem,  
Where thousands brilliant glow?

Lost is the star of night,  
And the radiant host,  
Whom heaven goes and doth,  
To Him who saves the lost?

Lost is the setting sun,  
And the western shade,  
Lost when his waking beams  
On other climes are laid?

Not lost are those, but found  
In duty's shining way;  
Not lost the throne around,  
They sing of endless day.

Stars in a world of light,  
Gems on a Savior's brow,  
Bright trophies of his might!  
Lost are they loved ones now?

Not lost, but gathered there,  
As jewels of the mine;  
His blessed they are,  
Who saves by strength divine.

Then say they are lost,  
But only gone before;  
And tread that old path,  
Till called to that blest shore.

Medford, Aug. 17, 1845.

For Zion's Herald and Wesleyan Journal.

MISSIONARY THOUGHTS.

The Advocate and Journal of the 30th ult. brings intelligence which ought to awaken the deepest emotions of gratitude in every Christian heart. I refer to the restoration of order in the Townsville District, India, says the Episcopal Missionary, "It is my privilege to report that nearly the whole of the Shanar population, scattered about from my station to the distance of four miles, have embraced the gospel since October last: 227 families residing in seven villages have renounced idolatry—converts 332."

It appears that the *materialism* and *superstition* of Germany, and other portions of Europe, are feeling the influence of *life-giving* evangelism. Many of the Jews are inquiring for the truth, though in many instances like Nicodemus, and (the Lord be praised) like him becoming the advocates of the religion of Jesus. Hence, we possess the glory of the former dispensation was manifested, is now the scene of the success of that which "exceeds in glory."

How interesting to see the sons of Abraham, after enduring years of reproach in the various countries whether they have been scattered, returning to the land of their fathers, with the mournful prospect of taking nature's final rest by the bones of their kindred, without a sight of Him of whom "Moses and the prophets did write"—for whom they have watched and sighed as the bewildered traveler for the morning light. Here he finds the object of his search—by faith sees "the Lamb of God," and exclaims, "now I know that thy servant deposed in *prayer*." He who looked for the restoration of *national power*, and *temporal glory*, joys unutterably to find the kingdom established within, and the *Shedkin* filling the temple there!

Never, more than at the present, did the world witness the demonstration of God's faithfulness to his promise, "Lo I am with you." Unhappy differences have agitated very extensively the church—the enemy's ranks have been filled, *marshalled*, *mowed* with a mighty Satanic influence, but their force has been spent upon the Rock that cannot be moved; and in the recent success of the gospel, we see the prelude of coming victories, to which the eye of faith is already directed, sparkling with the hope of seeing "the kingdoms of this world" become the kingdom of the Lord Jesus Christ.

Inspired with such a hope, urged onward by such a prospect, and penetrated, as we ought to be, with shame for past neglect, it may be *reasonably* expected that the church will acquire *holy gloriously*—led on by the Conqueror, will redeem the time, by calling each slumberer from his ill-chosen repose—by consecrating its energies, individual and associated, to the *one work* of evangelizing the world.

Ignorance and prejudice, which have too long confined the hands that *ador* could carry to the banishing the bread of life, are in a great measure removed, and he who does not now stand at his place in the Missionary army, disregards so much light, and rebels against so many influences, that his criminality is *deep beyond description*. He may plead the wants of a family, while they banquet in superfluities—may urge the demands of charity at home, to which he has not perhaps devoted a cent, for the purpose of hushing your plea, and covering that covetousness which God has denominated *idolatry*. Can it be that a soul ransomed by the blood of Christ, rejoicing in God's pardoning smiles, will refuse to exert the power he possesses for the rescue of those who were purchased at the same expense! Can he see the way open to the herald of the cross, whereby he may enter the land, long under the dominion of the Prince of Darkness—can he hear the wail of thousands, perishing upon the fire—the wail of infants as they raise, for the last time, their little hands above the floor—can he

hear the voice that has uttered loud petitions to dumb idols which it is almost a *crime*, to *forget* the *living* Jesus, crying, "Christians, *come—follow me* of Jesus *er* I die!" and still turn away, saying, "it is not my duty to give for the support of missions," and set about heaping up treasures as if he would make his abiding city here? To ask such a question is to answer it—*For where the treasure is, there the affections will be—Ye cannot serve God and Mammon—If ye love the world, the love of the Father is not in you.* You need not inquire of such if they are walking in the light, for they have stumbled in darkness, if not *irrevocably* fallen—they are dead, and unless they attend to the voice now imperatively calling them to come forth to the field of Christian effort, they will soon be plucked up by the roots. That church which is made up of such members is *inherently*, and must wear *habited* till God changes the principles of his administration.

Columbia, Aug. 15, 1845. F. A. CRAFTS.

For Zion's Herald and Wesleyan Journal.

FATHER M'CALL.

LETTER TO A FRIEND ON HOLINESS.

WRITTEN BY REQUEST.

My Dear Friend,—Permit me most affectionately to urge upon your consideration the subject of holiness, or, in other words, *edification*. This will prove an effectual remedy for your remaining doubts and fears; it will also enhance your personal happiness and usefulness in this life; and especially fit you for a glorious admittance to the heavenly world. "Without holiness, no man shall see the Lord." O how few regard as they ought this solemn declaration. Many are "crying peace and safety" to their souls, "when sudden destruction" is speedily to burst upon their false hopes. O my friend, let not this be the case with you. Let us consider our individual duty to be holy. God *commandeth* it. He says, "Be ye holy." Again, "Be ye perfect." And again, "If ye shall love the Lord God with all the heart, with all the soul, &c. We cannot question the reasonableness of Jehovah's commands, for they are no more greater than he has given us power to obey. Let us consider further, God *promises* to make his people holy. He says "Then (i. e. when we comply with the conditions) will I sprinkle clean water upon you, and ye shall be clean; from all your iniquities, and from all your idols will I cleanse you." Again, "Faithful is he that calleth you, who also will do it." For this (very purpose) was the Son of God manifested. (This you readily admit; but ask, "How shall I avail myself of this blessing?" As well as I can, I will state how you may do it. First, deliberately surrender and dedicate the entire powers of your being and all that relates to you to the will and service of God. You may do so in the following manner: "O Lord, thou art my Creator; as such, thou hast the perfect right to do with me and all that relates to me as seemeth to thee good. Again, thou art my preserver; as such, thou hast the perfect right to do with me as seemeth to thee good. And yet again, thou art my Redeemer and Sanctifier. By thy sufferings, death and resurrection, thou hast raised me, an heir of death, a slave to sin, an enemy to thee by wicked works, to become an heir of God, to an inheritance incorruptible, undefiled and that fadeth not away, eternal in the heavens." Therefore, in view of these thy sovereign claims upon me, do, through thy divine assistance, from this time and henceforth render back to thee the entire powers of my being, and everything that I possess and all that relates to me, for thy acceptance and for thee to do with me and to dispose of me as may seem to thee good."

When the act of entire consecration is thus made, it is then our duty and our privilege, for God has made it so, to believe that God does accept the offering, pour us it is, and that from henceforth we are to "reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." From this moment we are no longer our own, but entirely the Lord's. In this state we possess all the fulness of his grace and love which our capacity will admit of our receiving and improving. "Our life is now, in the present tense" hid with Christ in God." To remain in this state, we must momentarily live and walk by faith. We should not attach any importance whatever to feeling, but leave it entirely with the Lord what kind and degree of feeling is to impart to us. We should, however, be as grateful for sorrowful as for joyful emotions, as they may be equally from God. The Savior, when in the garden of Gethsemane, was "in an agony." He was just as holy then as at any other time. So also when he beheld Jerusalem and wept over it. So also the apostle Paul when he ceased not to warn his persisting fellow men with tears, was as acceptable before God as at any other time. Whether, therefore, we have griefs or joys, prosperity or adversity, it should be all the same with us. "In every thing (we must) give thanks, for this is the will of God in Christ Jesus concerning us."

In the first stages of our experience in sanctification, as well as in justification, there may be, (though there is no absolute necessity for it,) some apparent risings and fallings in our mind, owing doubtless to our previous habits of unbelief. This we must carefully guard against, remembering that "by faith we stand." When I speak of risings and fallings in our mind, I do not mean that there is any wavering of purpose in our hearts to be entirely the Lord's. Not by any means, but, on the contrary, we may and can maintain a continual consciousness of entire submission. What I mean then by risings and fallings, is simply in reference to the strength of our faith. It may sometimes be strong, when we, on account of manifold temptations or trials, may think it is weak, when in fact it was never strong. So, on the one hand, we may possibly think our faith strong, when in fact it is not. A person's strength cannot be fully known except by its trial; thus it is with every Christian grace. I have thought sometimes that the course of the whole hearted Christian might be compared to that of a noble steam-ship on the ocean. With a skilful captain, she heeds not the winds, nor the rising and falling of boisterous waves, but keeps on her course amid the darkness as well as in sunshine.

Thus may we pursue our course onward and upward, amid sunshine and storm, till we attain the unutterable fulness of gospel grace, and thus richly laden, enter the port of eternal glory. B. S.

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A faithful performance of this duty is of paramount importance to the Christian growth and religious prosperity of every child of God. Yet many are so unfaithful with respect to this duty, as to lose its rich reward. Many do not pray in secret so often as they ought; they are busy now, but think they shall soon be at leisure to attend to the subject. Yet that leisure hour does not come. Some do not pray to *secret* so long as they ought. Christians often pray too long in public, even so as to weary others; yet in secret they do not pray so long as they ought. Many hurry over their prayers, and go forth with their hearts without obtaining a blessing. They are like a child, who should go to the neighbor's and ask for an article, and then turn and go away without receiving it. The suppliant should think what

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Whitefield, N. H., Aug. 12, 1845.

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In the first stages of our experience in sanctification, as well as in justification, there may be, (though there is no absolute necessity for it,) some apparent risings and fallings in our mind, owing doubtless to our previous habits of unbelief. This we must carefully guard against, remembering that "by faith we stand." When I speak of risings and fallings in our mind, I do not mean that there is any wavering of purpose in our hearts to be entirely the Lord's. Not by any means, but, on the contrary, we may and can maintain a continual consciousness of entire submission. What I mean then by risings and fallings, is simply in reference to the strength of our faith. It may sometimes be strong, when we, on account of manifold temptations or trials, may think it is weak, when in fact it was never strong. So, on the one hand, we may possibly think our faith strong, when in fact it is not. A person's strength cannot be fully known except by its trial; thus it is with every Christian grace. I have thought sometimes that the course of the whole hearted Christian might be compared to that of a noble steam-ship on the ocean. With a skilful captain, she heeds not the winds, nor the rising and falling of boisterous waves, but keeps on her course amid the darkness as well as in sunshine.

Thus may we pursue our course onward and upward, amid sunshine and storm, till we attain the unutterable fulness of gospel grace, and thus richly laden, enter the port of eternal glory. B. S.

For Zion's Herald and Wesleyan Journal.

SECRET PRAYER.

A faithful performance of this duty is of paramount importance to the Christian growth and religious prosperity of every child of God. Yet many are so unfaithful with respect to this duty, as to lose its rich reward. Many do not pray in secret so often as they ought; they are busy now, but think they shall soon be at leisure to attend to the subject. Yet that leisure hour does not come. Some do not pray to *secret* so long as they ought. Christians often pray too long in public, even so as to weary others; yet in secret they do not pray so long as they ought. Many hurry over their prayers, and go forth with their hearts without obtaining a blessing. They are like a child, who should go to the neighbor's and ask for an article, and then turn and go away without receiving it. The suppliant should think what

he wants, he should ask for what he wants, and at the same time believe he receives the blessings promised, and he shall have them, even the very blessings needed. It has been remarked of Mr. Benson, that he prayed in secret till he received an answer to his prayers. Let others do likewise, and they may be as holy as he was. It is written, "According to your faith be it unto you." Strong faith secures rich blessings. Then let the Christian lift his heart to God in prayer, while engaged in his daily labor. Let him, at least, go to his closet for prayer as often as he goes to his table for food. Let him spend as much, *yes, much more*, time in praying than in eating. Let him believe, while he prays, and his countenance shall shine like Moses', he shall shine brightly on earth, but brighter among the saints in glory. PICKENS BOYNTON.

Whitefield, N. H., Aug. 12, 1845.

For Zion's Herald and Wesleyan Journal.

FATHER M'CALL.

LETTER TO A FRIEND ON HOLINESS.

WRITTEN BY REQUEST.

My Dear Friend,—Permit me most affectionately to urge upon your consideration the subject of holiness, or, in other words, *edification*. This will prove an effectual remedy for your remaining doubts and fears; it will also enhance your personal happiness and usefulness in this life; and especially fit you for a glorious admittance to the heavenly world. "Without holiness, no man shall see the Lord." O how few regard as they ought this solemn declaration. Many are "crying peace and safety" to their souls, "when sudden destruction" is speedily to burst upon their false hopes. O my friend, let not this be the case with you. Let us consider our individual duty to be holy. God *commandeth* it. He says, "Be ye holy." Again, "Be ye perfect." And again, "If ye shall love the Lord God with all the heart, with all the soul, &c. We cannot question the reasonableness of Jehovah's commands, for they are no more greater than he has given us power to obey. Let us consider further, God *promises* to make his people holy. He says "Then (i. e. when we comply with the conditions) will I sprinkle clean water upon you, and ye shall be clean; from all your iniquities, and from all your idols will I cleanse you." Again, "Faithful is he that calleth you, who also will do it." For this (very purpose) was the Son of God manifested. (This you readily admit; but ask, "How shall I avail myself of this blessing?" As well as I can, I will state how you may do it. First, deliberately surrender and dedicate the entire powers of your being and all that relates to you to the will and service of God. You may do so in the following manner: "O Lord, thou art my Creator; as







## STANT EDUCATION IN THE WEST.

Rev. R. Smith, a regular, accredited minister, at the Michigan Conference Seminary, in this city, soliciting aid in behalf of the Protestant education in the West, an interest to all who desire the perpetuity of our race. He has testimonials commending him from the following gentlemen:

JOHN S. BARRY, Governor of Michigan, LEWIS CASS, U. S. Senators from Michigan, W. M. WOODBRIDGE, Michigan, a member of Congress from that State, and distinguished gentlemen.

Following he has received in this city:

Examined the papers of the Rev. Mr. R. Smith, of the Michigan Conference Seminary. They are of a highly respectable character, and the fullest confidence in Mr. Smith, the man for whom he solicits aid, will commend it to all who appreciate the importance of religious education in the Western States.

## "HERALD"—THE PLEDGE.

P. T. Kenney sends three more new subscribers. They make the number six which I want you. There are many other brethren who are pledged in full or in part, and we are inclined to think that our brethren of the Conference are taking the lead in this movement.

MR. NOYES' HEBREW CLASS. Commenced Tuesday, Sept. 24, at 6 o'clock, A. M. at the Hebrew Chapel, Hall No. 2.

NOTIFIED ACADEMY.—In another column will be a notice of this new school. Brethren of the Conference, do your duty now to this institution. Seek scholars for it; talk about it; and your people; for it. It starts under favorable auspices, never let it become embarrassed by your neglect.

Quantities of editorial are pressed on this. The camp-meeting reports are coming in, and will crowd much unless the reporters study to be brief.

THE "Indications of war with Mexico are ominous, though nothing more decisive of the result has transpired since our last. The result of a struggle, we suppose, cannot be doubted, but it will be achieved at a terrible cost of blood and treasure. The Indians forming a semi-circle in the west and west of Texas, and the slaves in her midst, will not be unconcerned amidst the strife.

MONTEVERDE.—Rev. K. D. Nettleton writes Aug. 1.—Permit me to say through the Herald, that the first, and with us at Montevideo. There has been no conversions as yet, but the work seems to be improving, and the prospect is bright for the future.

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## AMERICAN PULPIT.

This publication will be sent to several of the preachers in the New England Conferences. The whole volume, consisting of twelve monthly numbers, each number containing two sermons and twenty-four pages, will be furnished for the low price of seventy-five cents, payment to be made during the year, or at the next session of the Conference. Sermons may be expected from several of the best writers of the age. Those not wishing to receive this work are requested to inform by letter, Rev. R. S. Rust, Worcester, Mass.

Worcester, Mass., Aug. 20, 1845.

CORRECTION.—Dear Br. Stevens: At our last Conference, I paid, in behalf of the Colerian station, eight dollars and twenty cents to the Committee of the Preachers' Aid Society, for which they give us no credit in their report. It seems to be a duty which I owe to myself and the people of Colerian to request either a correction from that committee, or notice of the mistake in the Herald. The former I cannot do, but leaving Br. Patten's post office address, and hence wish you to insert this note.

Yours truly, D. E. CHAPIN.  
Jacksonville, Aug. 13, 1845.

## LITERARY ITEMS.

Professor Lieber, of the College of South Carolina, has received a second offer from the King of Prussia, to enter his service as a superintendent general of police, with a salary of 10,000 marks.

The 4th volume of D'Aubigne's History of the Reformation is in course of publication at New York.—Hon. J. P. Kennedy, of Baltimore, is writing the life of Wm. Vint.—We understand that the authorities of the University of Vermont, have established a new Professorship of English Literature and Belles Lettres, and Rev. William Sheild, of Brandon, Vt., has been elected to fill it.—The honorary degree of LL. D. was conferred on Pres. Olin, of the Wesleyan University, at the late commencement of Yale College.

From the Christian Advocate and Journal.

## WESLEYAN UNIVERSITY.

REPORT OF THE COMMITTEE OF EXAMINATION.

The undersigned, attending members of the committee called to attend the annual examination of the undergraduate classes of the Wesleyan University, having performed that duty, respectfully report:

We entered upon the work assigned us on Thursday, the 1st of July, and continued it through that and the two following days. In this time, by dividing our number into two or three sub-committees, we were enabled to examine each of the classes on their appropriate studies for the past year, thus embracing in the whole the entire undergraduate course. It appeared to be expected by both professors and students that the examination would be thorough. Everything was done in the most judicious manner, and the young men seemed to be aware that there was something real in the work we were performing. The course of study required to be gone through before graduation will compare advantageously with those of the best American colleges, embracing a thorough and extensive course of mathematics, pure and mixed; a sufficiently full and exceedingly well selected course of ancient classics; a department of natural sciences, including chemistry, astronomy, and geology, all of which, especially the first, are well taught and well learned; and a department embracing a pretty full course in intellectual, moral, and political sciences, and in the Belles Lettres. An examination of each individual class was made, and the results were as follows:

The first class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The second class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The third class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The fourth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The fifth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The sixth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The seventh class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The eighth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The ninth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The tenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The eleventh class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The twelfth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The thirteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The fourteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The fifteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The sixteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The seventeenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The eighteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The nineteenth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The twentieth class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The twenty-first class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

The twenty-second class, consisting of twenty-two students, were examined in the Latin, Greek, and English. The results were as follows: Latin, 100; Greek, 100; English, 100.

## RELIGIOUS SUMMARY.

ECCLIASTICAL REMINISCENCE.—It was less than fifty years ago that preachers of the Methodist Connection commenced the promulgation of their distinctive sentiments in the Southern section of New Hampshire. One of the early ministers was Elder Daniel Webb, now living in Massachusetts at Rhode Island. In the winter of 1790, he formed the first Methodist class meeting in the section at the house of Peter and Hannah Stevens, in Hawke, now Danville. A short time after Elder W. married a Miss Williams of that town, she died a few months since. Mr. Stevens kept a house of entertainment for the Methodist ministers without any expense to them. For a series of years, churches of this order increased but slowly. There are now, however, in Rockingham county, about two thousand and two hundred communicants and about twenty-five ministers, traveling and local. And still in the county there is much land, in a moral point of view, for some of the good to possess and cultivate.

J. P.  
[Ex. N. Letter.]

There are 31 churches in the city of Washington—8 Methodist; 6 Presbyterian; 5 Episcopal; 3 Baptist; 3 Catholic; 2 Lutheran; 1 Friends; and 1 Unitarian.

CHURCHES IN PHILADELPHIA.—There are in Philadelphia 17 Baptist churches, 11 Roman Catholic, 1 "Christian Chapel," 12 for colored congregations, 1 Disciples of Christ, 2 Dutch Reformed, 20 Episcopal, 2 Evangelical, 2 Reformed, 2 Jewish Synagogues, 5 Lutheran, 2 Methodist, 22 Methodist Episcopal, 4 Methodist Protestant, 1 Moravian, 2 New Jerusalem, 3 Presbyterian, 1 Unitarian, 4 Universalist, 1 Independent. Total, 150.

CHURCHES IN BALTIMORE.—It is stated that there are 100 churches in the city—of which the Methodists have 32—the Presbyterians 13—Roman Catholics 14—Protestant Episcopal 10—Lutheran 7.

REV. DR. JENSON.—This distinguished missionary from the East is daily expected in his native land. He has been about 33 years in the service of his country, and has translated and written with his own hand, the whole Bible in the Burmah language.

THE HASHEMIS IN SYRIA, who succeeded from the Greek Church last year, seeing nothing better than perpetual persecution, have at length made their peace with their enemies. How far they have been obliged to conform to the rites of the Greek Church, we do not know. They are, however, accounts, it would seem that the Patriarch is so glad to get them back, that he is willing to make a compromise, allowing them, on condition of renouncing the name of Protestant, to do very much as they please.

"On every side, in Madras," says a missionary, "we find a movement toward Christianity. Individuals, families, and whole villages, are looking to us for aid; some with pure, others doubtless with improper, and some with cunning motives. Still, however, they come, renouncing heathenism, and placing themselves under the influence of the gospel." "He that goeth forth, bearing precious seed, shall doubtless come again, rejoicing."

EMIGRATION TO OREGON.—It is said that more than 10,000 emigrants have gone to Oregon the present year. Most of these will find their way into California.

MORSE'S TELEGRAPH is in the process of extension from New York to Utah and Buffalo.

ONE—About 400,000 barrels of whale oil, (about one half sperm) are brought into the United States every year.

THE SUGAR CROP OF LOUISIANA.—It is said that more than 100,000 bales of sugar were raised in Louisiana the present year. Most of these will find their way into California.

THE CHINESE are supposed to spend \$300,000,000 for opium in the United States every year.

THE POSTMASTER GENERAL has received an application for the appointment of Postmaster, at Galveston, Texas, and in England for fattening stock, cattle, &c.

COTTON BLES ARE NOW ALL THE GO IN NEW ENGLAND. It is now certain that Pennsylvania will pay her interest due this month.

GEORGIA is suffering from a protracted drought. The sugar crop of Louisiana is considered an average one—the crop yielding about 200,000 hogheads.

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## CONCORD DISTRICT.

THE CONCORD FREEMAN of Saturday morning states that four prisoners, confined in that town, attempted to break from jail. Mr. Staples, the jailer, received a letter from an officer in Boston, informing him that the attempt would be made, and that tools had gone up for that purpose.

THE BELKNAP (N. H.) Gazette states that the subscription books of the Concord and Montreal Railroad are filling up rapidly. Bath has subscribed \$10,000, Haverhill \$10,000, Wrentham \$15,000, Rumford \$15,000, Plymouth \$30,000, Holderness \$15,000, Sandbornton and Northfield \$10,000, Canterbury \$30,000. The Gazette says \$100,000 of the stock will be taken at Meredith Bridge.

OSWEGO, N. Y., has a population of eight thousand, and there is water power there sufficient to give profitable employment to more than ten times this number of people.

A New York company advertise to put roofs on houses that are perfectly fire proof.

A large sugar refinery, to cost about \$50,000, is now in course of erection in St. Louis.

Among other projects for obtaining water in Boston, is that of sinking an artesian well, to the depth of 300 feet. The estimated cost is \$30,000.

THE "NEW YORK HOUSE," at Newport, is said to have resulted from a quarrel among the partners.

SIX WARE SHIPS are reported to have been lost recently in the Pacific.

MR. WEBSTER'S farm, at Marshfield, contains 1500 acres.

ORAIN DEWOLF.—We understand that about 1000 names have been obtained in Worcester to the petition for the emancipation of DEWOLF, to be imprisoned for life. Ben. F. Dewolf, Esq., is engaged to present the petition to the Governor and Council, at their session the 26th of August.

MONOPOLY IN REAL ESTATE.—It seems from an English pamphlet, recently published, that the number of landholders in England constantly decreasing, and consequently, larger estates are held by a few individuals. In 1775, the soil in that country belonged to 210,000 proprietors; in 1815, to only 30,000; and now to a still smaller number.

SINGULAR MEETING.—Seven brothers, named Wood, recently met in New Hampshire, after having been separated over a quarter of a century. They were a little more than 45 years.

MORSE'S TELEGRAPH is in the process of extension from New York to Utah and Buffalo.

ONE—About 400,000 barrels of whale oil, (about one half sperm) are brought into the United States every year.

THE SUGAR CROP OF LOUISIANA.—It is said that more than 100,000 bales of sugar were raised in Louisiana the present year. Most of these will find their way into California.

THE CHINESE are supposed to spend \$300,000,000 for opium in the United States every year.

THE POSTMASTER GENERAL has received an application for the appointment of Postmaster, at Galveston, Texas, and in England for fattening stock, cattle, &c.

COTTON BLES ARE NOW ALL THE GO IN NEW ENGLAND. It is now certain that Pennsylvania will pay her interest due this month.

GEORGIA is suffering from a protracted drought. The sugar crop of Louisiana is considered an average one—the crop yielding about 200,000 hogheads.

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